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The White Man's Burden. A Satirical Forecast by T. Shirby Hodge  
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laid upon the work of the Ansiedelungs Kommission, founded by Bismarck in 1886, which is forcing the Poles out of the country and has been a potent factor in the recent remarkable growth of Polish towns. In 1904 it secured the passage of a law which virtually prohibits the erection of buildings upon land owned by Poles. Finding land difficult to secure, in 1908 there was passed the "Polish Expropriation or Dispossession Act" for the compulsory purchase of such lands as might be desired. The Kommission has succeeded in breaking up many large estates into small holdings, but the discrimination against the Poles has intensified the race feeling.

As to Russian Poland, the process of Russification has succeeded at least outwardly in the annexed provinces, but has met with a stubborn resistance in the Kingdom of Poland. Even there, however, according to the author, a certain amount of progress has been made, for Poland has at last come to realize that independence is impossible and that her future is bound up with that of Russia. For that reason her objection to the Russification of her educational system seems unwise, for only a knowledge of the Russian language will enable her to rise to a commanding position in the Empire. It is interesting to note that in the second elected Duma the Polish party held the balance of power very much as Ireland rules the English House of Commons, but the result in Russia was not a yielding to Polish demands but a reduction of the Polish representation. In Austria alone do the Poles seem satisfied but here the Ruthenian question promises trouble because of their close alliance by race, language and religion with the Little Russians and because they look upon the Poles much as the Poles regard the Germans and Russians. As to the future of Poland, the author very wisely refrains from prophecy.

*The White Man's Burden. A Satirical Forecast.* By T. SHIRBY HODGE. Boston: Gorham Press. 1915. Pp. 225.

A satirical forecast of the future based on the conviction that the present is mostly wrong, is this sketch of a Negro Utopia in the heart of Africa. By the invention of perpetual motion the Negroes of America made themselves economically superior to the whites and after attaining race solidarity they withdrew to Africa to develop, without external interference, their own culture and ideals. These included the abolition of government and private property and the attainment of a high standard of comfort for every individual of the race joined to perfect freedom

of action. While this great Negro state was developing through some thousands of years, the yellow race also built up a wonderful civilization and, tired of the endless incursions of the whites into Asia, at last drove them all out of Europe and left them to quarrel peaceably by themselves in the Western hemisphere. In the white race class distinctions and labor troubles brought on a class war which resulted in the extermination of every individual who possessed any knowledge of the principles on which our present material civilization is based. The result was a relapse into barbarism, from which they had just succeeded at the time the story is laid, 5027 A.D., in regaining their former level of civilization. The story concludes with the extermination of a great force sent out by the whites to reconquer Africa. The author comments on some of the phenomena of modern life, over-production, mal-adjustment of wealth, race prejudice, on changing fashions and bargain sales, on over-eating and over-amusement and our wild pursuit of money and reaches the conclusion that: "The White Man's burden is himself."

*Confucianism and Its Rivals.* The Hibbert Lectures. Second Series. 1914. By HERBERT A. GILES. London: Williams and Norgate. 1915. Pp. ix, 271.

This series of Hibbert lectures by Professor Giles is devoted to tracing in brief the main currents in the development of Chinese religious thought, and especially the foundation for and the later growth of Confucianism. In the earliest period from 3000 to 1200 B.C., Professor Giles finds a belief in an "anthropomorphic personal God, whose dwelling was in the heavens above." In Confucius this belief is somewhat vaguer though it exists and still exists among Confucianists. Following Confucius, many religious have attempted the salvation of China, Taoism, Buddhism, Mazdaism, Manichaeism, Nestorianism, Mahometanism, Roman Catholicism and Protestantism. The history of these attempts is sketched in brief fashion but Professor Giles finds their influence upon Chinese religious thought slight. Only Confucianism has been vital enough to retain its hold. At present; "the idea of a Supreme Ruler of the universe has been much obscured for the people at large by the glorification of Confucius;" but Professor Giles suggests for the state religion for which China is seeking, a revival of the "old unitarian worship of four thousand years ago" with its battle-cry: "There is no God but God, and Confucius is his prophet."